

SAVE THE YOUTH.
By the Rev. L. F. Bickford.

The supreme demand of the present day is to save the youth. Why let them grow up in dissipation, to ruin themselves and cast a blight over the lives of parents and friends, and become a disgrace to the community? Why suffer them to become confirmed in evil habits, bound by the strong chain of appetite, and then, with agony and tears, and prayers, try to rescue them, while the open saloon, unchecked, is continuing its deadly and ruinous work, and spreading its fiery devastations all over the land?

The young must be taught reverence and respect for morals and religion. They must learn that these are their true safeguards, and that it is a noble thing to stand on the side of morality and religion against all forms of vice and evil. We must teach them the same with reference to the home; that home is a sacred citadel, ever to be guarded from the foul touch of that ruthless destroyer, the liquor traffic.

If a man cannot protect his home, his name, his character, his children, from defilement, temptation and vice, then public sentiment is at a low ebb, and law and government are meaningless things.

Public sentiment depends upon the kind of teachers it has. Government depends upon the kind of hands it falls into. If we would have these become what they should be, we must see to it that the youth maintain a high respect for virtue, morality, religion and law. If we would save the youth, we must not only rescue and protect them, but we must root out the cause of their ruin. And the majesty of law and the power of government must be invoked to do this. Law must be respected and obeyed. A nation of law-breakers would be the greatest way-mark of sin and folly ever set upon the pathway of nations, as they march on to their destiny.

To demand of Government to take cognizance of the moral welfare of the community is the right of the people, and when they speak demanding certain enactments it should mean something. When they express their wish for the enactment of certain laws to protect that which is dearest to them—their homes, their sons, and the holy Sabbath—these laws must be made to mean everything they say. And the liquor power, mighty as it is in money and influence, must not be permitted to stay the execution nor continue a violator of the law. The fact is, even under the present imperfect laws against liquor-selling, more than half the liquor-traffic is in violation of law. It is the great law-breaker of the land, the outlaw of outlaws. Let the people make it a complete outlaw, and make it feel that it is amenable to law, and it will have to bow to the will of the people.

The only remedy by which to save the youth, to save the home, to save the Nation, is complete and uncompromising constitutional prohibition of the liquor-traffic. As Christians we recognize that our religion teaches us to be true to the highest interests of our fellow-men both in their private and National capacity. There is before us to be wrought out the greatest triumph of our Christian civilization, and we must keep it a Christian civilization. I mean the triumph of the people over the heart-devolving, home-destroying, youth-ruining, man-slaying liquor-traffic; and this Christian nineteenth century light shall not close until it be done.

VERY SUGGESTIVE.
"I was talking with our jailer the other day," writes a friend, "about the cause of crime. He told me he had been jailer over twenty years and could safely say nine-tenths of the prisoners were brought into crime through drink. 'Then you will admit,' I said, 'that prohibition would be a blessing to the country.' 'The greatest blessing it could have,' he answered. 'Why, then, don't you vote for it?' 'Because,' he replied, slapping his pocket, 'it would knock \$50 a month out of here. You wouldn't need a jailer if there were no saloons.' Suggestive, isn't it?"—Union Signal.

It is strange that in this day and age any professing Christian can be opposed to the temperance reform. "I am half full of whisky now," said a man at Leesburgh the other day, "but I know as well as you do the evils of whisky drinking. I want a license to sell whisky for the money there is in it, but I don't pretend it is right at all. Show me anything I can make as much money as I can selling whisky, and I would not think of a saloon."—Nashville State Temperance Alliance.

The very liquor-men who chafe at the Church because it opposes their business, would in their secret heart be half sorry if there were otherwise. They know that when the Church takes any other position the power that beset their children will be fearfully enhanced.—Nashville Advocate.

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Taken up by Elijah E. Masterson and posted before Franz Dinger, a Justice of the Peace in Arcadia Township of Iron county, on the 12th day of December, 1887, the following property: One dark red cow, about six years old, an underbit in the right ear and a split in each ear; and a white spotted calf with a split in each ear; also, one red heifer with mottled face, about one year old, the cow and calf were appraised at \$25 and the heifer at \$5. Given under my hand this 12th day of December, 1887. F. H. DINGER, Justice of the Peace.

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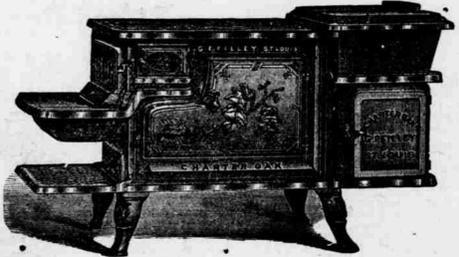
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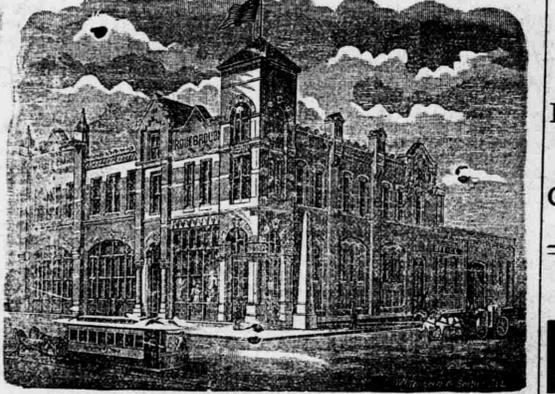


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